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Shalmaneser or Sargon." On page v he confuses the first captivity of Jerusalem by Nebuchadnezzar with the second, in which Jehoiakim was disposed of. Other slight inaccuracies of that kind mar but do not invalidate the general discussion. Quite an interesting comparison is found on page xxv between the Pentateuch and the different chapters of Ezekiel, which shows their community of thought and expression. In the body of the commentary we find the text missing. Probably this is largely a matter of taste, but it is always more convenient for the reader to have a book as near complete as possible. If the text had been inserted at the tops of the pages one could readily have used each volume by itself without the multiplying of books before him. The verses are taken up one by one, and the chief views of the leading scholars are cited, from Origen down to Knabenbauer, of Paris. The exposition is more accurate than the introduction in reference to its historical background and facts, and employs apparently most of the information available down to within a few years. The homiletics and homilies are generally very sensible and rational expositions of the spiritual thought of the passages, and not, as in some earlier commentaries, an entire spiritualizing and allegorizing of the events. These volumes on Ezekiel are quite commendable, and, with care on the part of the student, will serve a valuable purpose in giving the thought of this very logical writer among the late prophets.

The peculiar difficulties of the last nine chapter of Ezekiel have faced every expositor. But Dr. Plumptre takes hold of the exposition with a master hand, and sees in it probably its true meaning, and does not confuse but rather elucidates what has been a source of confusion and mystification to many Bible students. Few other books have done more for Ezekiel than is done by these two volumes, and no other work has so carefully brought out the real spiritual and moral teachings of this great prophet. PRICE.

Deuteronomy, Joshua and Judges. By S. OETTLI (Kurzgefasstes exegetisches Kommentar).

The "Compendious Commentary" on the whole Bible, edited by Strack and Zöckler, some earlier volumes of which are well known to most students, is rapidly approaching completion. The new division leaves only the last few chapters of Genesis, Exodus, Leviticus, and Numbers for the two parts yet to be issued. Professor Oettli, of Berne, who is already widely known as an extensive contributor to this series, has produced a good book on the lines with which readers of Orelli's Isaiah and Jeremiah are familiar. His standpoint is modern, but not "advanced." In regard to the origin of the Pentateuch he comes much nearer to Dillmann than to Wellhausen and his school. Each book is prefaced by a careful introduction. That on Deuteronomy, and also in some measure that on Joshua, have been written under considerable disadvantages, owing to the circumstance that the remainder of the Hexateuch is in the hands of Professor Strack, with whose opinions in detail Pro-

fessor Oettli is unacquainted. That these writings, which all admit to be closely connected, have been assigned to two scholars, each working independently of the other, and that the introduction to the whole Pentateuch follows the exposition instead of preceding it, are features of arrangement which cannot be commended. The most interesting results arrived at in the introduction to Deuteronomy, which comprises more than twenty closely printed pages, are the following: The whole of the first twenty-six chapters, with the exception of 1:1-5 and a few editorial alterations, and some portions of the remainder, especially the greater part of chapters 28, 29 and 30, are assigned to one writer who was acquainted with JE, and with the priestly laws recorded in P. Whether the latter lay before him in its present form is pronounced an open question. The Song of Moses and the Blessing of Moses (32 and 33) were probably taken from JE. The account of the death of Moses, with which the book closes, is thought to have been compiled from three sources, found respectively in JE, D, and P. D (or Dt) may have been written before the time of Hezekiah. The view of some critics, that it ought to be classed with the Pseudepigrapha, if its Mosaic origin is denied, is strenuously combated. The whole book, as we have it, bears traces of editorial revision. There are, indeed, for our author, indications of seven elements: J, E, D, P, editorial revision in connection with P, editorial revision which may be designated by R, and later additions. It had been purposed to represent these elements by the use of different kinds of type, in accordance with the method adopted by Professor Strack in his translation of Genesis in this series, part of which has already appeared; but the attempt was wisely abandoned on account of "the intolerably speckled appearance" which the pages in that case would have exhibited. The Book of Joshua is believed, as the use of the term Hexateuch implies, to have been drawn from the same sources as the Pentateuch. Its contents are distributed in tabular form between JE, P, and an editor influenced by D. P is represented mainly after chapter 11. The Deuteronomistic editor is supposed to have contributed chapters 1 and 23, and a number of short passages in different parts of the book. The rest, which is ascribed to JE, comprises the greater part of 2-11 and 24, and nearly fifty verses from the remaining chapters. The Book of Judges, which consists of an introduction, 1:1-2:5, the histories of several judges, 2:6-16:31, embodying some very ancient materials, and two appendices in 17-21, was arranged in its present form by an editor who may have completed his work in the latter half of the eighth century B. C. No certain traces of JE can be detected. The very difficult question of the chronology of Judges is minutely discussed, but, as could only be expected, without any decisive result. The dates supplied by the Assyrian and Egyptian monuments have thus far, in Dr. Oettli's judgment—and many will agree with him—complicated the problem instead of simplifying it. In reference to the historical value of the books of Joshua and Judges, the attitude of this commentary is conservative. The narratives are accepted as in the main his-

torical, although the possibility of legendary touches and exaggerated numbers is admitted at least so far as Judges is concerned. The description of Samson's exploit with the jaw bone, for instance, is regarded as influenced by legend. Jephtha's vow is taken literally, great stress being laid on the evidence of Josephus and the Targum. The value of the volume is greatly enhanced by an excellent map by Guthe and Fischer, which has been brought down to date so completely as to include the railway from Jaffa to Jerusalem.

W. TAYLOR SMITH.

Introduction to the Old Testament. By Dr. EDWARD KÖNIG. (Sammlung theologischer Handbücher). Bonn: Ed. Weber. Marks 11.

Another of those elaborate and comprehensive introductions, in which German scholarship has thus far maintained its supremacy, has just appeared as the first of a series of Theological Handbooks, the list of future contributors to which includes Professor Orelli, Professor Buhl and Professor Paul Ewald. The author is Dr. König, of Rostock, who is already known to scholars through his work *On the Idea of Revelation as applied to the Old Testament*, and his two books dealing more or less with the Pentateuchal question, entitled respectively: *False Extremes* (1885) and *Main Problems* (1884). As might be expected from these writings, Dr. König has produced a work characterised by great learning and rare moderation. The discussion of the Pentateuchal problem, to which many readers will first turn, is very elaborate, comprising more than one hundred pages. The term Hexateuch is rejected, as there is no positive evidence for the incorporation of the Book of Joshua with the Pentateuch. As regards the origin and structure of the latter, Dr. König agrees with most modern critics in recognizing three elements, but differs from the most advanced school in finding a Mosaic basis of considerable extent, and in assigning earlier dates to the later documents. The oldest of these records, JE, or the Jehovist, is assigned to a period comparatively near the Exodus. E, or the Elohist, to which, with Dillmann and Kittel, Dr. König attributes the priority, is referred to the period of the Judges. This conclusion is said to be positively indicated by the preference for Elohim, which the evidence of proper names shows to have existed in the period named, and by the expression "mamlekheth kohanim" (found in the Pentateuch only in Exodus 19:6), which, it is argued, could not have originated in any other epoch. The limits of E are not defined. J, the Jehovist, cannot have been written before the days of David, as the testimony of proper names indicates that "Jehovah" did not come into general use until then; and it is not necessary to put it after the time of Solomon. The later limit, however, is not so confidently asserted. JE, therefore, as a whole, may have been completed about four centuries before the captivity, and its earlier portion may have been compiled three centuries before the time suggested by Wellhausen. It is admitted that JE is not quite free from glosses, but it is maintained that these are fewer than some have supposed. D, or most of Deuteronomy,